Moore Mayor.

Martis xxvi. *Die Septembris* 1682, *Annoque Regni Regis Caroli Secundi, Angliæ*, &c. xxxiv.

THis Court doth desire Mr. *Hesketh* to Print his Sermon Preached on the Second day of this instant *September* (being the day of Humiliation for the late dreadful Fire) at the Parish Church of St. *Mary le Bow*, before the Lord Mayor, Aldermen, and Citizens of this City.

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A

SERMON

Preached before the

RIGHT HONOURABLE

The Lord Mayor

AND

ALDERMEN

OF THE

City of London

At *Bow* Church, *September* the 2*d*. 1682.

Being the day of their publick Humiliation for the late dreadful Fire.

By *Henry Hesketh* Vicar of St. *Helen's London*, and Chaplain to his Majesty.

LONDON,

Printed for *Robert Sollers* at the *Kings Arms* and *Bible* in St. *Pauls* Church Yard, 1682.

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TO THE

RIGHT HONOURABLE

Sir John Moore

LORD MAYOR,

AND THE

COURT

OF

ALDERMEN.

My Lord,

THough I am truly ſenſible, how unable I am in my beſt circumſtances to do any ſervice becoming ſo ſolemn an Occaſion, or ſo great a preſence; yet at this time Providence was pleaſed to add to my Indiſpoſition, by viſiting me the next day after I

made return to your Lordſhips Summons, which render'd me utterly unfit for any thing like Study, much the greater part of the time I had allotted me.

I muſt therefore humbly beg your Lordſhip and all others to pardon thoſe Imperfections, that will certainly be diſcovered at the reading this diſcourſe, though perhaps they might eſcape at the hearing of it.

It can pretend to nothing to recommend it, but plainеſs and good meaning, unleſs it be the kind and favourable acceptance of ſo worthy an Audience, for which I am greatly obliged, and ought to be thankful. If it may in any meaſure be ſerviceable to any in this City, to the purpoſes of Religion and Wiſdom, I ſhall have great cauſe to bleſs God for the effect, and your Lordſhip for the occaſion of it.

And whatever the iſſue be as to my ſelf, I ſhall rejoice in the honor of ſerving one, who hath deſerved ſo well of all good men.

I pray God Almighty bleſs you, and your Honourable Brethren in ſteering the Affairs of this (at preſent divided and diſtracted) City, to a calm harbour of Reſt and Peace, in which that it may ever continue in happineſs and proſperity, is and ſhall be the conſtant prayer of

Your moſt obliged and

moſt obedient Servant

Hen. Hesketh.

A

SERMON

Preached before the Right Honourable

The *LORD MAYOR*

AND

ALDERMEN;

On *Septemb.* 2. 1682.

Lam. 3. 20, 21.

My ſoul hath them ſtill in remembrance, and is humbled in me.
This I recall to my mind, therefore I have hope.

AMongſt all the many wiſe and rare methods by which the merciful Lord ſtrives to humble vain Man, to reduce him to ſobriety and wiſedom, to cauſe him to bow to Religion, and ſtoop to the injunctions of it; Affliction is one, and (ſuch is Mans folly) uſually the moſt effectual.

Few things are more common, than to ſee theſe make men ſerious and reflective, that in their proſperity ſcorned advice, and were as deaf to all ſober counſel, as the wild Aſs in the Wilderneſs. The Hiſtory of

 Jonah

Jonah tells us that a Storm will make thoſe men to pray, that know not God; and the Pſalmiſt tells us, that fear will cauſe thoſe men to do ſo, that deny there is any. And almoſt every day gives us freſh inſtances of it in men that in their affluence cry who is the Lord, and ſcorn all thoſe reſtraints that he hath laid on them, who yet when affliction ſtartles, and comes to preſs them in earneſt are creſt-fallen, and betake themſelves to that Religion, which before they derided, and flie for refuge to that Temple, which ere while they hated the ſight of.

This is almoſt alwayes the preſent effect of theſe things, and few are ſo very hardy, as not to exemplifie it. But then this is the miſery, that this effect is but ſeldom laſting, theſe convictions and reflections too uſually wear off, as the affliction that cauſed them intermits, and are juſt like the morning clouds, and the early dew that the Prophet ſpeaks of, that laſt indeed all the night, and while the ſable Curtains are drawn, but when the Sun ariſeth, and light changeth the dark Scene, then they flie away, and are removed out of their place. Men too often then unbend the bow, and let their ſeverer thoughts disband, and they return to their looſer tempers again.

So that altho it be certainly pity and compaſſion, and a great kindneſs in God to remove the rod, and take off affliction from poor men, yet conſidering their unhappy tempers, it may really be queſtioned, whether the continuing them ſtill had not been the greater mercy. God complies indeed with our weaker deſires in the one, but he conſults our real needs in the other.

To prevent both which evils of men, there is a way which the wiſdom of God hath taught to men, and that

that is to treaſure up the ſerious memory of all our ſufferings, and by that means endeavour to perpetuate the effects of them, to correct thoſe gayties of Spirit, that deliverances often make, and prevent thoſe vanities, that by eaſe and affluence are apt to ſteal upon us.

In this the common practice and wiſdom of a great part of the World becomes preſidential to us, which doth not permit great and ſignal afflictions to be buried in oblivion, or to paſs off without deſtining ſome fixed times for the more ſolemn and ſtated remembrance of them; and the Church of God it ſelf warrants our imitation in this, which doth not permit its miſery and affliction, its Wormwood and Gall to be forgotten, as ſoon as they are removed, but chargeth its Soul with the ſolemn remembrance of them.

And truly I do not know a Preſident that it will be more becoming, or more profitable for us to imitate this day: The great miſery, bleſſed be God, is paſt, but ſo I fear are the effects of it too; to renew which, and ſo to perpetuate the benefit that God intended us by this ſevere diſpenſation, let us this day impreſs our thoughts with a ſerious ſenſe of it, after the excellent Example of the Church in the Text, *My Soul hath them ſtill in remembrance, and is troubled in me. This I recall to mind, therefore I hope.*

In which words there are theſe two general things obſervable.

1. The Church's ſerious reflecting upon its paſt ſufferings, its Wormwood and Gall. *My Soul hath them ſtill in remembrance, this I recall to mind.*

2. The effects of that reflection. Firſt Humility, *my Soul is humbled within me.* Secondly Hope in her preſent diſtreſs, *therefore I hope.*

To which, two great Obſervables I ſhall ſpeak at this time.

1. Absolutely and in the General.

2. With a particular respect to us, and the sad Occurrences of this day.

1. I begin with the more abstracted and general consideration of these things; in which I propose only these two things.

1. Shew briefly what this Remembrance implies.

2. Intimate the great Wisdom and Advantage of it.

1. If it were a bare Remembrance only that were intended, it would be easily understood, and doubtless as easily practised. Every man knows what it is to remember, and he needs no Instructor in this; and truly great afflictions usually make such a deep impression on mens thoughts, that it is no very hard thing to remember them, nor doth a Man want any assistance to enable him to do so. Providence commonly so orders and contrives for us in this, that there usually sticks something ever after, to become a continual dictator to us. The Wound leaves a Scar, and the Sickness some pain, and whatever the Affliction be, there is commonly some Signature or other ever after, which perpetuates and preserves the memory of it; and Men must be regardless, and unobservant as Bruits, if they can live in a forgetfulness thereof.

But it is not such a bare remembrance only that I take to be intended here, but it is such as the Soul is greatly concerned in, in one verse, it is such as is made to return to the heart, as the Margin renders that in the other; and in plain terms it means a remembring our afflictions with those passions of mind, those thoughts, those affections, those resentments that we had when we suffered them, and being affected with the remembrance, as we were with the suffering of them.

Remembring how we mourned under them, how

we

we beg'd deliverance from them, how we bewailed those Sins that occasioned them, and what indignation and resolutions were expressed against them, what submission they wrought in us unto Gods Will, what aversion from the world, how dead we were unto Sin, and how weaned from these lower passions that hurry us into it. In fine, not only call to mind our sufferings, but in every thing how we were afflicted under them.

Thus in Scripture to remember the day of espousals, is to call to mind those flames and fervours of love that then warmed our hearts and sent up incense and holy ardors unto God. To remember a deliverance, is to call to thought those transports of joy and praise that it then affected us withall. To remember the day they stood before the Lord at *Horeb*, is to remember what trembling and astonishments they were then under, and how perfectly resolved then to serve the Lord and fear him. And so to remember the Wormwood and the Gall, the bitter sufferings that we lay under, is not only to reflect on them, but withall to consider what our thoughts and resolutions concerning things then were.

Thus the *Jews* tell us, words of speculation in Scripture meaning, signifie affection, as to know is to love, *&c.* According to which rule if we understand here calling to mind our past sufferings, it means the thinking on them now with the very same reflections, that we suffered them then.

2. A thing which in the second place I am to account for the wisdom and advantage of. And that may sufficiently be done in this general intimation, that all those excellent effects, which use to attend afflictions while they are upon men, will by this means be secur-

ed from paſſing off ſo quickly, as they too often uſe to do. For what the preſent ſmart doth, that the ſerious remembring of it would continue; and the great reaſon why the effects of ſufferings are ſo tranſient, and wear off almoſt as ſoon as what cauſed them ceaſeth, is becauſe mens thoughts alter with their conditions, and they preſently forget what they ſuffered; their preſent eaſe and affluence fill their minds, and juſtle out thoſe impreſſions, that the late ſufferings had made there: The preſent dalliances of proſperity ſoften them, and melt down their preceding conſiſtences, and ſerious reſolutions, and there remains now no more effect, becauſe no more remembrance at all of them.

Againſt which ſore, and very dangerous evil, the treaſuring up this ſober remembrance of Evils would in a meaſure ſecure men, becauſe it would ſet them in the continual proſpect, and keep them under the conſtant ſenſe of them, and ſo make all thoſe happy effects of them durable and laſting,

If afflictions therefore be Gods beſt, and moſt effectual Phyſick to recover the health of the Soul by, then the conſtant memory of it is the beſt means that men can take to preſerve that health, and there is not any one thing, that can be more univerſally conducive to all the great purpoſes of the Spirit; nothing that will be ſtronger fence againſt all the batteries and charms of vice, than to conſider how ſoundly men have ſmarted for them; nothing more forceably keep them in a continual awe and dread of God, than to remember how eaſily he can bring them down; and nothing a more potent argument to the moſt aſſiduous and cloſe practice of holineſs, than to remember the vows and promiſes that men lately made in their afflictions to this purpoſe. And to conclude, as there are very

very few advantages of the Spirit, to which afflictions are not conducive, ſo there are as few, which a continual memory of our afflictions would not ſecure.

But this is but in general. I ſhall proceed to inſtance in ſome particular great advantages, that men would gain thereby. Two of theſe are expreſſed in the Text, to which ſo many are reducible, that I ſhall need to inſtance in few more.

1. The firſt is to keep men humble, *My ſoul hath them ſtill in remembrance, and is humbled within me.*

2. The ſecond is Hope, *This I call to my mind, therefore I hope.*

1. To keep men humble. For as this is the great end of God in ſending afflictions, to pull down the pride and vain confidence of men, and cauſe them to bend and ſtoop to his power and Soveraignty, ſo it is rarely ſeen but that it effects that end while it is on men, and few men are ſo ſtout as not to be brought down by it. Even that *Pharaoh*, that in his proſperity cryed, who is the Lord, and when his plague was removed hardned himſelf againſt him, yet when his judgments where actually on him, and he had been under a train of them, confeſſeth his ſin, reveres Gods power, and begs *Moſes* to pray for him; and that great Aſſyrian to whoſe Scepter the whole World bowed, and whoſe pride would have him aſcribed into the number of the gods, and his Image adored as ſuch by all Nations, yet was by affliction brought to humble himſelf, and ſubmit to the moſt high, as to that alone Being, that governed the world. And indeed there is no one Truth, that we ſee more daily inſtanced than this thing, in all ſorts of men.

And in this excellent temper would the ſober remembrance of theſe ſufferings preſerve men, as well as at firſt it cauſed the ſame in them.

1. Cauſe

1. Cauſe them to live in a continual reverence of Gods uncontroulable and reſiſtleſs Power, who can eaſily pull down the Strength and Pride of all Nations, and lay their Honour in the Duſt; againſt whom the policy and power of all the world is folly and madneſs; upon whoſe gracious providence men ſo neceſſarily depend, that he can take away their breath when he pleaſeth, and make him, whoſe vaſt poſſeſſion the whole Eaſt admireth, in the morning to be miſerable and poor before night, even beyond a Proverb.

2. Secondly, to be humbled in a ſenſe of their own great weakneſs, who ſink preſently to nothing, when God lays his hand in the leaſt upon them, who are not able to defend themſelves and preſerve their Being when the leaſt ſickneſs and indiſpoſition cometh, when the weakeſt Creature comes armed with a Commiſſion from Heaven againſt them, the very Duſt of the Earth, or a troop of poor Locuſts can overcome an *Egypt* when God ſends them, and one little Spark can lay in Aſhes in three days time, one of the moſt glorious Cities in the world, when God gives it commiſſion to do ſo.

Every thing indeed relating to man proclames his weakneſs, and is Amulet enough againſt Pride, but the remembring his afflictions, the greateſt of all. What reaſon alas have men to ſtrut it out and look big, let them remember their late ſickneſs, or poverty, *&c.* and ſee if that will not ſhame their vain humor.

3. Eſpecially thirdly, to be humbled out of a deep ſenſe of their own demerits and Sins that drew upon them that Judgment they remember.

For it is moſt certain whatever evil inſtruments may be in mens afflictions, their ſins are the only great cauſe that ſet all on motion. Men are moſtly their own Lictors,

and

and by their own evil deeds pull miſery upon them.

God is good and gracious, and delights in every thing to ſhew himſelf to be ſo. He doth not willingly grieve, nor cauſeleſly afflict the Sons of men, but 'tis they alone that cauſe him to aſcend Mount *Ebal*, and thunder from Mount *Perizim*, and roar from the Wilderneſs, and let men feel the ſmart of that hand, which otherwiſe would drop nothing but bleſſings.

As often therefore, as they remember any judgment, and mourn for it, they have juſt cauſe to remember their own Sins, and to bluſh, and be aſhamed, and humbled for their iniquities, which were the cauſe of that, and all their ſufferings.

2. But there is another more pleaſing effect yet, which yet the memory of mens paſt ſufferings will be apt to produce, *i. e.* Hope and ſtrong confidence in God, in any ſubſequent ſtraights or miſeries that may preſs on them: This the Church inſtanceth in the Text, this I recal to my mind, therefore I hope, *i. e.* that God will releive and help, and deliver me at preſent.

And indeed all the Arguments, that can poſſibly be uſed to cauſe an afflicted man to hope in God, and expect a preſent deliverance from him, are weak and ineffective in compariſon of thoſe experiences that men have had of his goodneſs formerly in the like caſe. You ſhall find this inſtanced in two great Worthies, one in the Old, the other in the New Teſtament, *David* and St. *Paul*.

The firſt you ſhall find comforting himſelf with this, 1 *Sam.* 15. *The Lord hath delivered me out of the Paw of the Lion, and out of the Paw of the Bear, and therefore* I have reaſon to hope, *he will deliver me out of the hand of this Philiſtine.* The other in the like manner, 2 *Cor.* 1. 10. *Who hath delivered us, and who doth yet deliver us,*

and in whom we truſt that he will go on to deliver us. Nothing affects a man like this, nor renders him ſo ſteddy in his hopes.

I have truſted in God and I have been delivered, I have experienced his Mercy in ſix and ſeven troubles, why therefore ſhould I deſpair of it in this? He that hath delivered me, can do ſo again. In ſuch and ſuch troubles he was gracious to me, and brought me through them, why do I fear he cannot do the like in this? His arm is not ſhortned, nor his goodneſs leſſen'd, why art thou then caſt down, O my Soul, why art thou unreaſonably diſquieted within me? hope in God, remember what he hath formerly done for thee, and doubt not but even now he will be ready to do the like too.

Theſe are the two great effects mentioned in the Text, that the remembrance of paſt afflictions will have upon Men; and indeed they are ſufficient indications of the great advantage of this remembrance, ſince few things are more greatly conducive to the great intereſts of the Spirit than they are.

And yet to theſe we might ſafely add ſeveral others, which as naturally iſſue from this as they. I ſhall inſtance in three or four only. 1. To wean men from the World. 2. To add zeal and conſtancy to their prayers. 3. To keep them ſtill in a great ſenſe of God's goodneſs. And 4. To make them careful to pay thoſe vows and promiſes they then made.

1. To wean men from the World, and the fatal dalliances of it: For the late affliction taught them, either how fugitive and uncertain, or how unſatisfying and empty all theſe things are; and he is a very unwiſe man that will be enchanted by things that ſad experience hath convinced him are either of theſe.

So

So uncertain, that they are not to be relied on, nor confided in, and ſo empty, that they cannot relieve a man when he ſtands in moſt need of them.

And thoſe men that will be true to their experiences in troubles, and remember that they have taught them both theſe things, are in a fair way to have their dotage cured, and to be preſerved from the Syren Enchantments of theſe things. I have found all theſe things to be tranſitory and empty, fugitive and falſe; and why can I expect better from them? or why ſhall I be fool'd by ſuch falſe and traiterous things?

2. To make them aſſiduous and zealous in their Prayers. I know not well whence it ſhould come to paſs, that nothing ſhould be both more advantagious and eaſie for Man than Prayer, and yet nothing more neglected, nothing that he doth more unwillingly or coldly.

To cure this mighty great error of men, is one of Gods ends in Afflictions, and it ſeldom fails of ſucceſs; nothing makes men ſo earneſt and conſtant in their Addreſſes to God, as affliction and ſmart. *When my Spirit was in heavineſs, thou knoweſt my path*, ſaith *David*, Pſal. 142. 3. *Thou hearedſt then conſtantly of me.* And it is equally ſo with the worſt men too. *When he ſlew them then they ſought him*, Pſalm 78. 34. And therefore you ſhall find God ſpeaking thus concerning them by the Prophet *Hoſ.* 5, 15. *I will go and get me to my Place; in their affliction they will ſeek me early.*

If men therefore would remember their ſufferings, they would go near to continue their Devotions, and be aſhamed to let thoſe Ardors expire and die now, that flamed and burnt ſo bright then. I was then conſtant in my Devotions, my Petitions kept equal pace

with my pains; I thought no zeal too great then to attend them, how then can I for ſhame conſider how frequently I intermit, and how careleſly I perform the ſame now?

3. To preſerve them ſtill in a great ſenſe of Divine mercy and goodneſs; for men cannot reflect upon their paſt ſufferings, without conſidering how gracious God hath been in bringing them out of it.

When theſe Deliverances are freſh, Lord with what tranſports of Spirit do men receive them? With what raptures of praiſe do they ſpeak of them? How do they extol Gods mercy towards them, and how mightily doth his goodneſs in the delivery affect them? You may ſee an inſtance of it, in the Jews deliverance at the Red Sea, they ſeem to want words to expreſs their ſenſe of the mercy, and acknowledge they can never be obedient and thankful enough to ſo gracious and mighty a Deliverer. *Whatſoever the Lord ſath unto us, we will obſerve and do.*

There can be no temper more becoming men, than this; nor more greatly advantagious to all the purpoſes of holineſs; nothing will more enſpirit and envigourate their Services, nor make them more brisk and active in their obedience to God.

And therefore what ever tends really to the doing of this, is mighty worthy of mens regards, and deſerving by all means to be cheriſhed by them: And ſuch is the keeping in mind our former afflictions, the Deliverance from which was ſo great an inſtance of Divine mercy: By this means men may impregnate their minds with freſh and living Idea's of Gods goodneſs, a conſtant ſenſe of which, will make all inſtances of duty light and pleaſant.

4. To make them carefull to perform thoſe vows and promiſes

miſes that they then made unto God, in caſe of deliverance.

There are few more rare acts of engaging Gods mercy to us in affliction, than to ſtrengthen our Prayers then to him, with ſome extraordinary vows and promiſes, either of Reformation in general, or Charity, or ſome other Grace in particular; this is warranted by the practice of almoſt all good men in Scripture, and encouraged by the ſucceſs, and acceptance of them with God.

But then it is moſt certain that nothing more greatly imports men, than to be careful to pay thoſe vows unto God, for God is rigorous to exact the performance of them, and will reckon ſoundly with us if we fail; he remembers theſe, when we have forgotten them, as we may judge by his putting *Jacob* in mind of his, a great while after it was made, *Gen.* 31. 13. *I am the God of* Bethel, *where thou vowedeſt a vow, and anointed the Pillar.*

And yet alas, there is nothing that men are more regardleſs in. The Fable of the man whoſe hundred Oxen vowed for Sacrifice in the Storm, came to ſo many Nutſhells when he was at Land, is really too often true ſtory, and few men, but would they recall the paſſages of their own lives, can give inſtance of it.

Againſt which, the conſtant ſenſe of mens afflictions would be a ſtrong preſervative, and by conſequence prevent that heavy guilt that otherwiſe their neglect would bring on them, and cauſe God not to repent of his kindneſs to them, nor in Judgment cauſe a worſe thing to befall and happen to them.

All theſe things I cannot but conclude are ſufficient to let men ſee the wiſdom and advantage of this practice, and how much men might profit themſelves by it. And

therefore I take them to be a good foundation upon which to advance to.

2. The second general sense I proposed to speak unto these words in, *viz.* as they respect us, and the sad accidents of this day. And all that I intend on this, is to recommend to you the practice of the Church in the Text, to call this great Conflagration to our minds, and impregnate our thoughts with a serious sense of it.

You have taken a course to transmit the notice of it to Posterity, and to perpetuate its memory to future ages, till time shall have calcin'd Marble into dust.

But perhaps this is not the only instance, in which this Age is so anickly charitable, as to be contriving for the good of future generations, but neglect that of the present, be mighty sollicitous and anxious, what shall become of the Religion and happiness of the next generation, but be pulling down (as fast as they can) that which (under God) is the only Ensurer of the Religion and happiness of this.

I [illegible] with [illegible] persuading them unto. God was pleased to make him a true Prophet. And should we involve the stories of this City, and call to mind the carriage of its Inhabitants, from that unhappy Æra to this Conflagration, we should find reason to subscribe to the Equity of this Judgment, to resume the Churches Confession in this Book, *Righteous art thou O Lord, and just are thy Judgments; for we had sinned greatly (and almost unpardonably) against thee.*

Give me leave to give a transient glance upon these things. They were our own delusions, our own wanton inventions, that a gracious God was pleased to punish us only with a good while.

We

It is not enough I think to comply with this inſtitution, and only once in a year to beſtow an hour or two in thinking on it. The importance of the thing, and our own advantage from it, would warant our doing this daily, and according to the language of the Text, having it ſtill in remembrance.

But yet would men do this ſincerely, and to good purpoſe this day only, it were well, and more than ſome will do, who are apt to cry out againſt the obſervation of it, now that the City is rebuilt, and up again.

To theſe men it will be Anſwer enough, to intimate the great and excellent ends and pupoſes that this days obſervation may ſerve, and ſo become argument with us all, for what I am contending for.

I ſhall not have time to inſtance in all, and the calling to mind what hath been allready ſaid, will make it the leſs needful to do ſo. I ſhall only urge it from the two reaſons mentioned in the Text.

[illegible]

I would have complained of the injuſtice of thoſe men, who account theſe to be of the Communion of the Church of *England*, on purpoſe to bring reproach upon Chriſt; theſe are men of any Religion, or of no Religion, as they pleaſe, but ſuch as will always be of that which is upmoſt, if of any.

Had the poor Church power, and could its diſcipline be exerciſed (and we may thank theſe men that object things, that it is not) the world would quickly ſee, whether theſe profligates were of our Communion or not, and whether there were any reaſon to charge her with conniving at, or favouring any ſuch lewd practices.

We do not take all to be of our Communion, that

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with my pains; I thought no zeal too great then to attend them, how then can I for ſhame conſider how frequently I intermit, and how careleſly I perform the ſame now?

3. To preſerve them ſtill in a great ſenſe of Divine mercy and goodneſs; for men cannot reflect upon their paſt ſufferings, without conſidering how gracious God hath been in bringing them out of it.

When theſe Deliverances are freſh, Lord with what tranſports of Spirit do men receive them? With what raptures of praiſe do they ſpeak of them? How do they extol Gods mercy towards them, and how mightily doth his goodneſs in the delivery affect them? You may ſee an inſtance of it, in the Jews deliverance at the Red Sea, they ſeem to want words to expreſs their ſenſe of the mercy, and acknowledge they can never be obedient and thankful enough to ſo gracious and mighty a Deliverer. *Whatſoever the Lord ſath unto us, we will obſerve and do.*

There can be no temper more becoming men, than this; nor more greatly advantagious to all the purpoſes of holineſs; nothing will more enſpirit and envigourate their Services, nor make them more brisk and active in their obedience to God.

And therefore what ever tends really to the doing of this, is mighty worthy of mens regards, and deſerving by all means to be cheriſhed by them: And ſuch is the keeping in mind our former afflictions, the Deliverance from which was ſo great an inſtance of Divine mercy: By this means men may impregnate their minds with freſh and living Idea's of Gods goodneſs, a conſtant ſenſe of which, will make all inſtances of duty light and pleaſant.

4. To make them carefull to perform thoſe vows and promiſes

miſes that they then made unto God, in caſe of deliverance.

There are few more rare acts of engaging Gods mercy to us in affliction, than to ſtrengthen our Prayers then to him, with ſome extraordinary vows and promiſes, either of Reformation in general, or Charity, or ſome other Grace in particular; this is warranted by the practice of almoſt all good men in Scripture, and encouraged by the ſucceſs, and acceptance of them with God.

But then it is moſt certain that nothing more greatly imports men, than to be careful to pay thoſe vows unto God, for God is rigorous to exact the performance of them, and will reckon ſoundly with us if we fail; he remembers theſe, when we have forgotten them, as we may judge by his putting *Jacob* in mind of his, a great while after it was made, *Gen.* 31. 13. *I am the God of* Bethel, *where thou vowedeſt a vow, and anointed the Pillar.*

And yet alas, there is nothing that men are more regardleſs in. The Fable of the man whoſe hundred Oxen vowed for Sacrifice in the Storm, came to ſo many Nutſhells when he was at Land, is really too often true ſtory, and few men, but would they recall the paſſages of their own lives, can give inſtance of it.

Againſt which, the conſtant ſenſe of mens afflictions would be a ſtrong preſervative, and by conſequence prevent that heavy guilt that otherwiſe their neglect would bring on them, and cauſe God not to repent of his kindneſs to them, nor in Judgment cauſe a worſe thing to befall and happen to them.

All theſe things I cannot but conclude are ſufficient to let men ſee the wiſdom and advantage of this practice, and how much men might profit themſelves by it. And

therefore I take them to be a good foundation upon which to advance to.

2. The ſecond general ſenſe I propoſed to ſpeak unto theſe words in, *viz.* as they reſpect us, and the ſad accidents of this day. And all that I intend on this, is to recommend to you the practice of the Church in the Text, to call this great Conflagration to our minds, and impregnate our thoughts with a ſerious ſenſe of it.

You have taken a courſe to tranſmit the notice of it to Poſterity, and to perpetuate its memory to future ages, till time ſhall have calcin'd Marble into duſt.

But perhaps this is not the only inſtance, in which this Age is ſo anickly charitable, as to be contriving for the good of future generations, but neglect that of the preſent, be mighty ſollicitous and anxious, what ſhall become of the Religion and happineſs of the next generation, but be pulling down (as faſt as they can) that which (under God) is the only Enſurer of the Religion and happineſs of this.

I ſpeak not this to reflect in the leaſt upon this great act; be it far from me. But only that amidſt all this Pomp and Coſt to have others remember it, we would ſeriouſly remember it our ſelves; write this in the fleſhly Tables of our own hearts, as well as thoſe of ſtone; and have the Characters as legible on the one, as the other.

It is the purpoſe of this days inſtitution, which I cannot but applaud as both pious and wiſe: You have done well to conſecrate it into a Faſt, and to intereſt Religion in it; but for which (for ought I know) the memory of it had been loſt by this time, and the thoughts of it worn off the minds of all, but thoſe poor Families that have ſunk under the effects of it, and muſt bear the marks of it to their Grave. To whom I am commanded to beg your Charity as a very ſeaſonable Service for this day.

It

It is not enough I think to comply with this inſtitution, and only once in a year to beſtow an hour or two in thinking on it. The importance of the thing, and our own advantage from it, would warant our doing this daily, and according to the language of the Text, having it ſtill in remembrance.

But yet would men do this ſincerely, and to good purpoſe this day only, it were well, and more than ſome will do, who are apt to cry out againſt the obſervation of it, now that the City is rebuilt, and up again.

To theſe men it will be Anſwer enough, to intimate the great and excellent ends and pupoſes that this days obſervation may ſerve, and ſo become argument with us all, for what I am contending for.

I ſhall not have time to inſtance in all, and the calling to mind what hath been allready ſaid, will make it the leſs needful to do ſo. I ſhall only urge it from the two reaſons mentioned in the Text.

1. To humble us, as a Faſt requires we ſhould be.

2. To miniſter to our Hope, that we ſink not utterly under our ſad reflections.

1. To humble us all before God, without which this days obſervation is pageantry and hypocriſy. There are three great obſervations that can hardly miſs of this effect, which naturally iſſue from this remembrance.

1. The greatneſs of Gods Power, and the terribleneſs of his wrath, of both which this was ſo ſignal and viſible an inſtance.

Thoſe of us that were ſad Spectators of theſe flames, and ſaw a great and opulent City reduced in a few hours into a confuſed heap of Coals and Aſhes, cannot well have forgot how awful our thoughts and apprehen-

henſions of God then were, and how we trembled to behold ſuch aſtoniſhing effects of his Indignation, to ſee how truly his wrath is a conſuming fire, and how unquenchable that fire is, which the Breath or Command of the Lord doth kindle.

Lord, who can ſtand before thee when thou art angry? Or what can make reſiſtance, when thou commiſſioneſts to deſtroy? How reſiſtleſs is thy Wrath? And how helpleſs is the condition of Sinners, when thou entereſts into judgment with them?

Theſe were our thoughts and reflections then, and truly they could ſcarce be otherwiſe, and theſe would be the reſults of this memory and meditation now; and were they entertained by men, we ſhould quickly ſee ſome great effects of them, men durſt not make ſo bold with this mighty Majeſty, nor think it ſo light a matter to affront him openly to his face, to ridicule his Religion, burleſque his Word, deride his inſtitutions, and droll upon every thing that is ſacred, as too many uſe to do, nor uſe his Name and Religion, and make ſuch pretenſes of zeal for his honour and intereſt in the World, to ſerve mean and ill purpoſes as ſome others do.

2. The folly and guilt of thoſe ſins, by which we provoked a God that delights in Mercy, to inflict upon us ſo terrible a Judgment.

That a City ſo advantaged, ſo cultivated and ſo bleſſed, ſhould extort ſuch a Vengeance out of that hand, from whence all its bleſſings derived; that it ſhould not be enough for it to ſucced in the glory of his own beloved City, which was Queen of the Nations, and the beauty of the whole Earth, unleſs it tranſcribed her Sins too, and ſucceeded in her Plagues.

I know we are too apt to put off this reflection, and with

with the Philiſtine Lords to queſtion, whether this came by the hand of God or not; but I am ſure we might ſatisfie our ſelves by a cheaper experiment than they did; our own Sins would tell this more plainly to us, than the inarticulate lowings of the Kine, that carried the Ark to *Bethſhemeſh* would do them.

There might be evil Inſtruments in this Judgment, and it ſeems we are ſatisfied who they were; and indeed were we not, yet knowing the Men and their Principles, we might judge it highly probable, from this one only circumſtance; That it was the fitteſt time for them, to retort our argument againſt them, upon our ſelves, and to bring upon us that deſtruction, which ſome pretenders to prophecy had predicted ſhould befall them.

The Year One thouſand Six hundred and Sixty ſix had been long preſaged to be a fatal Year, and been often aſſigned for the downfal of *Rome*, by ſome that had been too buſie with Apocalyptick viſions.

There could never therefore be a fitter time for them to confute theſe bold Predictions, nor any confutation that in all probability would more affect the world, and advantage their cauſe, than to cauſe *London* to fall, juſt then when It expected *Rome* ſhould; and it hath been ſaid how they have gloried, and triumph'd in this thing.

For that ſuppoſing them their Craft-maſters (and we have too many reaſons to think them to be ſo) it could not well be thought, that ſuch an opportunity would be let ſlip, or ſome ſuch counſel not pitched upon.

Such things as theſe are now become their laſt refuge it ſeems, and the arguments in which (I am perſwaded) they expect moſt ſucceſs; they find how miſerably fruitleſs all rational attempts againſt us are, and how they ſtill recoyl againſt themſelves; and they deſpair of ever

convincing us like men, and therefore are reſolved to beat out our brains (if they can) like beaſts.

I do not ſtay to declaim againſt this Evidence as unbecoming Chriſtians; the thing it ſelf beſpeakes inhumanity below men; there might be the wiſdom of the Serpent in it, but I am ſure none of the Doves innocence; the ſubtilty might become the Conclave, but its cruelty certainly came from Hell; and no denominations in Scripture of bloody and cruel, barbarous and ſavage men, are unjuſtly fixed upon men of ſuch practices.

But my Beloved, all this ſhould not divert our thoughts from that great Providence, without which, if not a Sparrow, to be ſure, ſo great a City falls not to the ground; nor take us off from reflecting with ſhame and ſorrow upon thoſe Sins, which provoked the Father of Mercies, to permit ſuch Inſtruments of violence againſt us.

There was a Great Man of this City, that many years ago predicted this Fate, telling that Generation, *that Fire from Heaven would conſume the City*, if they proceeded to theſe undutiful actions againſt that King and the Church, that ſome evil men were then perſwading them unto. God was pleaſed to make him a true Prophet. And ſhould we involve the ſtories of this City, and call to mind the carriage of its Inhabitants, from that unhappy Æra to this Conflagration, we ſhould find reaſon to ſubſcribe to the Equity of this Judgment, to reſume the Churches Confeſſion in this Book, *Righteous art thou O Lord, and juſt are thy Judgments; for we had ſinned greatly (and almoſt unpardonably) againſt thee.*

Give me leave to give a tranſient glance upon theſe things. They were our own deluſions, our own wanton inventions, that a gracious God was pleaſed to puniſh us only with a good while.

We

We had pulled down the beſt Government, and torn in pieces the beſt Church upon Earth, and murthered the beſt Governours that perhaps ever ruled either. The Anarchy and Confuſions that ſucceeded the one, and the Oppreſſors and Mountebanks that ſtep'd into the room of the other, were puniſhments alone big enough: and when theſe had Tyrannized, and Lorded it over us, harraſſed and worn us even unto death, by their cruelties and vain experiments of relief, for ſome years Divine Juſtice ſeemed ſatisfied, and his Goodneſs was wearied in beholding our ſufferings, and hearing our cries.

And then the Sentence was reverſed, and all further Execution ſtayed, and an Overflowing of Mercy ſucceeded our Deluge of Suffering: Our very wiſhes were out done, and our deliverance ſo great, that it almoſt ſeemed divine

But Oh unhappy Fate! Oh fickle Engliſhmen! Our thoughts of theſe mercies ſoon changed, our tranſports of joy, and our rapturous praiſe ſoon paſſed off in murmurings in ſome, and ſurfeitings in others. Some loathed the Manna, and ſome uſed it to exceſs, and both equally to the diſhonour of that God, who was at the expence of a plain miracle to beſtow it.

Upon this the Lord began to ariſe, and the Almighty to be chafed into Indignation; the Heavens began to look red, as if they bluſhed at the ingratitude and folly of this Earth; and the ſhaggy Comets appeared, portending wrath. Men began to look pale for fear, and guilty minds to ſink under their own abodings.

And quickly the Storm began to fall, and the deſtroying Angels drew their Swords; and ſuch a conſuming Plague raged among us, as almoſt waſted the City, and made it empty of Inhabitants; an Affliction ſo great,

and a Deſtruction ſo amazing, that I have not the courage, if I had the skill, to undertake the deſcription of it.

But now the laſt fatal time began to approach, and our City to haſten to its tragical concluſion, for when this Judgment alſo was ſpent in vain, and what was intended to humble us, made us more obdurate and obſtinate, when that which ſhould have rendred us good Chriſtians, ſcarce left us ſo much as men, but like the Plague at *Athens*, ſtript away not only Men, but Humanity too: There ſeemed then but one Remedy remaining, to rid himſelf of that Patient that would not be cured, to burn down that Houſe to which the Leproſie ſtuck ſo cloſe and inſeparable, and to make a final end of that City, whoſe Inhabitants were become incorrigible and hopeleſs.

And this was the day of our ſucceeding in *Sodom*'s fate, and our being deſolated by a burning, which thing Wits and Pens have mentioned in the deſcription of, yet they have fallen far ſhort of reaching the terrour and amazement thereof.

This is the ſhort ſtate of our affairs in the periods preceding this Tragedy; this the plain act of thoſe Sins of ours, to which Providence hath kept proportions in this and other Judgments; and by this ſhort view of theſe things, we may learn how deſerved this Judgment was, and how juſtly we may and ought to be humbled this day in the conſideration of it, and the Sins that occaſioned it.

3. But thirdly, the chief and now moſt uſeful inſtance of our humiliation this day, ariſeth from the ſad conſideration of our liableneſs ſtill to the ſame, or as great Judgments.

I do not ſuggeſt this only upon the fleeting and uncertain

certain condition of all ſublunary things. Though that conſideration were proper enough, and might be of good effect to correct the pride and gayety, and wanton haughtyneſs of this flouriſhing City.

She that now ſits arrayed in Scarlet, and counts her ſelf a Queen in the Earth; that prides her ſelf in her high Walls and ſtately Pallaces; that boaſts in the multitude of her Inhabitants, and whoſe Merchants are fit to be Companions to Princes.

Did ſhe but conſider how very poſſible it is for her to lye buried in Rubbiſh and Aſhes, unknown to her own Children, and unregarded by Strangers, deſolate as a Lodge in a barren Wilderneſs, and an Habitation only for Wolves and Satyrs: It would ſtain her Pride, and make her Creſt fall, pull down her plumes and haughty looks, reduce her to ſobriety and a modeſt temper, nip her beauty, and make her pale as a bluſhing Roſe when it hath been viſited with a ten days ſcorching Sun, and Northern Wind.

Nor ſecondly do I urge this upon our having reſtleſs and implacable Enemies ſtill, who are unwearied in their contrivances, to bring on us this, or any other infelicity, that might once more ſubject us to their Power, with whom we muſt never expect a true Peace; whoſe kindneſſes are as treacherous as the ſalutes of an Hyæna and whoſe embraces are killing, as the kiſſes of Scorpions.

And the truth is, men whoſe principles warrant any thing that is for the intereſt of their cauſe, and whoſe Conſciences even egg and prompt them to ſuch things be they never ſo unchriſtian or barbarous, I do not know what ſecurity or ſafety there can be from leſs than a Divine and Almighty protection.

But hence, alas, ariſeth our liableneſs to theſe Judgments

ments, and that upon which I moſtly urge our preſent fear and humiliation, had we any good ground to expect Gods protection, or any reaſon upon which to relie upon it: We might laugh at the ſhaking of the Sphear and be ſecure of ſafety. We might aſſure our ſelves, that diſappointment and ſhame would period all the future, as well as it hath done the paſt machinations of our Enemies againſt us.

But alas our Sins put a Bar againſt that claim, and our manifold provocations ſhew how preſumptuous that reliance is; We do what we can to forfeit that protection, and act as if we deſigned to ſerve God to become our Enemy.

Theſe are hard words, I confeſs, but I would to God there were not too much reaſon to conclude them true. It might reaſonably have been expected, that our late Flames might have had ſome effect upon us anſwerable to what they have upon other things, might have melted down our ſtubborn and untractable temper, ſeparated us from our droſs, and render'd us purer metal; but God know's they had rather the quite contrary effect: Inſtead of refining, they have more corrupted and adulterated our manners; we came all Chaff and Cinder out of this Furnace, inſtead of purified Ore, and like the diſpoſſeſſed perſon in the Parable, when our Houſe was ſwept and made clean, we took in worſe Spirits (if it be poſſible) than haunted it before.

We found our old Sins in ſearching our ruins, and our endearments were increaſed by that ſhort parting from them: our Immoralities roſe up with our habitations, and I wiſh I might not ſay, were improved alſo in proportion to them.

We expected righteouſneſs, but behold a cry; and looked for Charity and Peace, but found alas Faction

and

and Cruelty; we hoped that Religion, and Loyalty, and the peace of God ſhould have adorned our new City, but behold Atheiſm, and Sedition, diſobedience to Government, and railing at Dignities; A Cage of unclean Birds, and a harbour for ſuch profligate wretches, which the moſt uncultivated Nations would abhor as Monſters, and the greateſt Peſts of mankind.

The truth is, my Beloved, the Vices of this City, and its Inhabitants are too copious a ſubject, fitter a great deal to be entertained by us all in [illegible]nce and tears, than to be publickly enlarged on; and I ſhould count it a great happineſs to me, could I fairly baulk them this day. For (I thank God) I do not delight to uncover my Brothers nakedneſs, I would much rather draw a Vail over them, and leave this ſubject to every man's private Meditation, and be glad that the time ſpent would apologize for my doing ſo.

I would not have waſted time in expoſing the Atheiſts, the Debauchees, and the women Proſtitutes, that ſwarm among us, who are already commenc'd Devils, and whoſe Lives are the very anticipations of Hell.---- Tho I would have complained of the injuſtice of thoſe men, who account theſe to be of the Communion of the Church of *England*, on purpoſe to bring reproach upon Chriſt; theſe are men of any Religion, or of no Religion, as they pleaſe, but ſuch as will always be of that which is upmoſt, if of any.

Had the poor Church power, and could its diſcipline be exerciſed (and we may thank theſe men that object things, that it is not) the world would quickly ſee, whether theſe profligates were of our Communion or not, and whether there were any reaſon to charge her with conniving at, or favouring any ſuch lewd practices.

We do not take all to be of our Communion, that

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ſay they are, we do not know but that ſome ill men may take upon them that denomination, on purpoſe to defame her, as well as ſome have put on a Gown, when they went to houſes of Proſtitution, that they might bring a ſcandal upon the poor Clergy.

Nor ſhould I only have taken up my Parable againſt the ſins of the general Community, in which no man will think himſelf, or his party concerned, but each ſhift the guilt from themſelves, and caſt it on others: But I would a little have ſurveyed the ſins of our ſeveral diſtinctions.

I would have adventured to tell ſome men, that tis not the calling themſelves the ſober, and the godly party of the Nation that will cauſe them to be ſo, while they openly avow ſins, that are as ſtrictly prohibited as ſeverely threatened, and have been as ſharply puniſhed as any ſins mentioned in the whole Book of God. And I would have remarked it, as an ill ſignature of ſome mens Religion, to have quite loſt the ſenſe of many ſins, and to paſs them under Religion, or practiſe them as innocent and harmleſs things, as it is notorious ſome men do Faction and Schiſm, unjuſt ſeparation from the Communion of their National Church, and diſturbing the Peace and Unity of it, railing againſt Dominions, and ſpeaking evil of their Governours, cenſuring and condemning all others that differ from them, and raylingupon things as Idolatry, and pretending Conſcience againſt them, but ſubmitting to them, and diſpenſing with them, when an Intereſt is to be promoted, and to ſerve a turn, ſlander and defame, &c. reputing it no crime to ſlander and reproach their Brethren, to coyn all the ill ſtories they can deviſe, and fix on them the moſt abhorred Names they can invent, to that purpoſe. I would have begged ſuch men to read over the Goſpel,

and

and then ſay whether theſe things be the Characters of Saints or not.

And I would have proceeded to uſe that freedom with our Friends, that freindſhip allows, and the form of a Faſt merits; and to tell them, that it is not Orthodoxy in Religion, that will excuſe immorality in Practice, nor loyalty to King and Government, that will allow affronts and ſins againſt God. I would have begg'd them, by all that is ſacred, to conſider what Obligations to Piety and Goodneſs lye on them above others; what great advantages to the purpoſes of Holineſs they enjoy above thoſe men, that being under the conduct of an erroneous conſcience, are under a bad neceſſity of doing amiſs, and muſt ſin, which ſide of the queſtion ſoever they embrace.

After this I would have addreſſed equally to both Parties, and left it to ſerious conſideration, whether there be not ſome ſins that ſeem peculiar to each, and ſome that are really common to both. And have begg'd them amidſt their unbecoming cenſuring and condemning each other, to look honeſtly upon themſelves, and conſider if they only that are without ſin muſt caſt the firſt Stone, it would not be very probable that none would be caſt at all.

It would have been ſeaſonable alſo, to have made ſome reflections upon the unchriſtian hearts, and unreaſonable differences that there are among us, things that render us not only Sinners but great Fools, and plain Contrivers for our own ruin; for theſe are evils that will deſtroy us alone, and by their own might ſink us into deſtruction. Divided Societies laſt not long, ſaith our Saviour, and the experience of all Ages confirms it for a truth; and I do not ſee what reaſon we have to expect an exemption from the common Fate. So that were there no Fire to be fetcht from Hell, nor any Ven-

geance to be dreaded from Heaven, yet by these alone we might set our City on a Flame once more, and it would be no great wonder to see our Houses all on a Fire, when their Inhabitants already are so to such degrees.

The consideration of all these things together, cannot but render the prospect of our Affairs very dismal. When we have Sins that will destroy us by their own malignity, and Sins that even necessitate God to destroy us too, our condemnation must needs be very deplorable. It cannot but become high time to let go our foolish securities, to humble our selves under those sad abodings, to lie low before the Lord this Day, in consideration of the dangerous State, that our own follies have brought us into.

Any little smattering in Philosophy will tell us, that the same causes will produce the same effects: but any sense of Religion will tells us, that our sinning again after such Judgments, and such deliverances, will cause a worse thing to happen to us, will aggravate our guilt, and heighten divine wrath, provoke God to change our Rods into Scorpions, and the milder corrections into exterminating judgments.

What if I adventure to say, that God himself seems to minister to our fears and present apprehensions? His Finger is once more seen in Heaven pointing at us, and his flaming Rod is shaken over us. I do not think it superstition to be moved at these appearances, we have not often seen them, without some sad consequences, this may be intended as one warning more, and be looked upon as one portent of our great danger, if we continue to go on at this mad rate.

2. But I would not have this discourse set only in a Cloud, and therefore I hasten to a more grateful effect, that this remembrance may minister to, and that is our hope; for

for we cannot think of this judgment, but we muſt conſider that God remembred Mercy in the midſt of it. We cannot well but reſume the acknowledgment of the Church in the Verſe following the Text, *it is of the Lords mercies that we were not conſumed.*

And truly what ever evil Inſtruments there might be in the kindling, or carrying on of theſe flames, to me it ſeems certain, that there was an immediate interpoſition of providence in the ſtopping of them, and in cauſing ſuch a City to ariſe to ſuch a ſplendor again, in ſo ſhort a time.

The conſideration of this may miniſter ſome ground of hope even in our preſent Condition. Shew us that God is exorable, and yet may be prevailed with to forgive; for he that puniſheth greatly, ſhew's how willing he is not to puniſh at all, and he that ſave's in one trouble, declares himſelf ready to do ſo in another.

We have a God that is good and gracious, and delights only in mercy; a God that waits long, and puts up many affronts, not willing that any ſhould periſh, but that all finally may be ſpared which muſt needs be ſome hope and encouragement in the loweſt condition.

Let me only beg leave to tell men, how this hope may be rational, and well grounded, and we not finally aſhamed of it, and I have done. It is (in ſhort) by learning that righteouſneſs that his judgments are ſent to teach, and addreſſing to that repentance and reformation, that the ſhaking his Rod is deſigned to move us unto. It is attending to the condition of his good promiſes, and making his precepts the rule of our lives. It is (as Saint *John* directs us) the purifying our ſelves as he is pure, the tranſcribing the juſtice, and holineſs, the goodneſs and charity of our God to the utmoſt of our poor poſſibilities; that as he, whom we adore, and worſhip, and invoke the mercy and aid of, is holy, So we ſhould be holy in all manner of Converſation.

My Brethren, we all talk mightily of Reformation, and there is not a black-thumb'd Mechanick that will not undertake

take to ſhew what need there is of it in Church and State; to tell great Stories and make tragical outcries of what is amiſs, nay and preſcribe models of amendment too. Oh that every man would but believe what he ſaith, and give a ſpecimen of his faith and skill in beginning with himſelf; the only way to have all reformed, is for every man to reform one; this were the way to do ſomething to good purpoſe, and not lie prating and haranguing upon reforming the publick, which can miniſter to no good end, but probably may to many evil ones.

For God's ſake then, and for their own ſake, for the Kingdom, and for the Church's ſake, for the Religions ſake, and for this poor City's ſake, ſuffer the word of Exhortation.

Learn at laſt to be wiſe, and ſee in what our ſafety conſiſts, lay down thoſe Arms that we have been brandiſhing againſt heaven, and thoſe too, that we are going to ſheath in one anothers breaſts; reconcile our ſelves to our God, by a true repentance and amendment of our lives, and reconcile our ſelves one to another, by brotherly care, and Chriſtian charity.

If there muſt yet be any contentions among us, let them be only in the liſts of obedience and vertue; let them be only who ſhall beſt anſwer our divine religion in the two great Characters of it, by ſhewing themſelves the more pure and peaceable men.

Were it but thus with us, Lord, what is there that we might not expect & hope for from our God! He that hath ſav'd us in ſix troubles, would ſave us in ſeven too; would deliver us out of our preſent fears, as well as he hath brought us through our paſt Sufferings. Take us under his own Wing, & preſerve us ſafe under his Feathers. Keep us under the protection of his mighty providence, and ſet us upon a Rock. Guard us through this Valley of danger, and bring us to his own Hill. Conduct us through the ſtorms of this troubleſom Sea, and Land us at his own great Port of eternal Safety. Which God of his infinite Mercy vouchſafe to do, for Chriſt Jeſus ſake, to whom be Praiſe and Honour and Glory, now and for Evermore, *Amen*.

FINIS.